

The AMERICAN FRIEND

SEPTEMBER 7, 1959

O Divine Master: grant that I
may not so much seek to be
understood: as to understand: to be
loved: as to love: For it is in
giving that we receive; it is in
pardoning that we are pardoned:
and it is in dying that we are
born to Eternal Life.

St. Francis of Assisi

In Christian Forbearance and Love

A Friend from Jamaica, at a group meeting early in our sessions, wished us a "God-blessed" Yearly Meeting. We truly had a "God-blessed" session at Indiana Yearly Meeting, August 14-20, once more in the quiet and intimacy of life together on Earlham College campus. We were inspired by the spiritual counsel of the epistles from at home and abroad. Five quite new enterprises challenged and thrilled us. The first was a commission to the Executive Committee to survey and plan for the development of our small meetings having no pastoral care. Second was the report of a survey looking toward definite plans for training of ministers under Friends' auspices. Then we rejoiced in the actual start of our own "Friends' Fellowship Community" for older people. A large home and adjoining acreage have now been bought, and we go forward.

The other three came in the report of Earlham College. They are a program of Asian Studies in connection with Antioch College; an effort to prepare students better for founding Christian homes in work in "Home and Family Life", and a joint development in Kenya Colony in cooperation with both British and American governments (I. C. A.) and with our own Mission. For this we require one principal and five high school teachers. Who will go for us?

The always heartening report of our next oldest Yearly Meeting educational institution, White's Institute, made an indelible impression. For our Sunday meeting at next year's Yearly Meeting, we are invited to make a pilgrimage to "Whites".

The regular reports of hard-working Yearly Meeting Committees and of the nation-wide Quaker organizations were gratefully received and our peace testimony strongly emphasized. Five new ministers, having completed the training course, were recognized and recorded. Two new missionary couples sent out by the Mission Board this year, bring to fourteen the number of our members serving abroad.

But beyond the presentation of Yearly Meeting activities and concerns, our meetings were also "God-blessed" in the frankness which developed. Undercurrents of discontent and misunderstanding came to the surface, were healthily discussed and met in a spirit of Christian forbearance and love.

Our hearts were lifted and instructed by nine inspirational leaders. We can mention only three. Everett L. Cattell stressed loving compassion instead of pharisaical hard-heartedness. Robert Raines, in a series of six messages on "Conversion Within the Church," emphasized rebirth through the Holy Spirit; congregational renewal through suffering which can bring joy; awakening of individuals and groups by the Spirit; decision, when God claims our lives; growth in the Christian fellowship, or **Koinonia**; the perseverance and discipline necessary to continue the process of individual and group conversion. Gordon Cosby left us eager to rid ourselves of false security in the Church, and to open our individual and corporate inner lives and fellowship to all. Small prayer groups can be the start of such transformation.

So we look back on a "God-blessed" Yearly Meeting, and forward to welcoming the Five Years Meeting to Indiana next year, with the prayer that it too may be "God-blessed".

—Esther Jones

COMING EVENTS

Sept. 18-20—Dayton Regional Committee, American Friends Service Committee, at Germantown, Ohio.

Sept. 22 — U.S.F.W. Indiana Fall Conference, Jonesboro, Indiana.

Sept. 23 — Indiana U.S.F.W. Fall Conference, New Castle, Indiana.

Oct. 29-31 — Five Years Meeting Executive Council, Poughkeepsie, New York.

Nov. 12-15 — 1959 Conference on Crime and Treatment of Offenders, Friends World Committee, Germantown, Ohio.

"For God alone my soul waits in silence."

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Editorials...

How Can We "Exchange"?

The present efforts to make what is called a "cultural exchange" between Russia and the United States is certainly an important rending of the dividing curtain. Furthermore it could hardly be expected that the nations would, in this exchange, fail to display their industrial achievements. These have their cultural significance, but do they truly represent the culture of a people? They suggest to our gadget minded age the industrial, commercial might which by a turn of the political hand can become war might.

Neither of the two nations is ready for a genuine cultural exchange by which the media of art, music and literature would help us to see soul to soul. There is now an art exhibit, but not much is being done, at least as reflected through the press, to stir our imagination of the lives, ideas, history and traditions that enter into the making of a nation with its political, economic and industrial contributions.

When the material side of a people's life is seen in the perspective of their heritage and traditions then we have begun to understand the country and to undercut the threat of conflict. We must enter whatever open doors there are in the quest for understanding and sympathy of people with people.

Certainly it is in right order that on the political-cultural level there should be exchange visits between heads of states in the East and West. The recent visit of Vice President Nixon, opening the way for visitations by Premier Krushchev and President Eisenhower, should expose the facts and qualities of America and Russia where it should count for much. There is nothing to be gained by ignorance, secrecy or other drawn curtains between nations.

Of course there is always the hazard of some incident in our emotionally disturbed atmosphere, but there is no safer alternative for a world of peace through understanding. Russia is a fact, Communism is a fact, but not a changeless one; and we should have enough faith in humanity and in our own way of life to believe that knowledge and acquaintance of people with people can swing the destiny of the world toward peace.

—Errol T. Elliott

I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.

—Thomas Jefferson

Active Peacemaking with Russia

As we have rejoiced at the magnificent opportunity afforded our fellow member, Vice President Nixon, to melt some of the ice of the cold war, it has not been generally understood that a number of concerned persons made a sincere effort, in advance, to consult with the Vice President about his approach in his delicate endeavor. One of the most helpful, in this regard, has been Jan Erteszek, of Los Angeles, a Pole by birth and an American by adoption, who experienced at first hand the oppression of the Soviets during the war. In one of his letters to Richard Nixon shortly prior to the famous visit, Jan Erteszek wrote:

"The Soviet people have a true admiration for the Americans. Pointing out that, as people, we have a great many qualities in common will impress them; for, indeed, we are similar in dynamism, sense of adventure, enthusiasm, and in our keen interest in technological and scientific progress. It is often overlooked that the American people share with the people of the Soviet Union a pre-occupation for economic justice and social equality. After all, our prosperity and high standard of living are, primarily, the result of our preoccupation with economic justice, and the fact that we have become a truly classless society is the result of our conviction of social equality. It is well to remember that these two principles—social equality and economic justice—were the objectives of the Communist Revolution. Both ideals have been realized in this nation to a degree heretofore unknown in history. The objectives of the Soviet Revolution were accomplished in America without bloodshed or violence.

"In addressing yourself to the Russian people, I am sure you would find extremely effective your using your own person and your own background to illustrate your points. For instance, your reference to yourself, the Vice-President of the United States, as a man who in spite of his high political office, could not prevent a single American citizen from going wherever he wants, to meet whomever he wants, to read whatever he wants; that as Vice-President of the United States you could not cause anyone's arrest or send anyone to a labor camp or force anyone to any duty, or the fact that you can be voted out of your office or publicly criticized, will make a great impression on the Soviet citizens.

"It is well to remember that you will be the **first man in public life who had an opportunity to speak freely in the Soviet Union since the days of the Revolution.** This, in itself, will

be refreshing and astonishing to the Soviet citizens—indeed, an advantage which must be used to its utmost potential. The Russians must be addressed in terms of their own reality, not American reality—in terms of their own problems, hopes and disappointments.

"May God be with you in this important mission."

Here is a splendid example of the possible effectiveness of a deeply concerned citizen. We shall not produce real peace until great numbers of citizens take the trouble to think and to express themselves with clarity, to help their elected officers in their delicate tasks.

—Elton Trueblood

Creative Use of Differences

Friends and non-Friends alike have a tendency to deplore differences as troublesome, destructive and to be minimized wherever possible. A list of commendable traits, made from a questionnaire sent to teachers, differed from some other lists: teachers for the most part left out troublesome virtues. A too inquisitive boy or girl often made the teacher's preparation inadequate. Certainly, stubborn adherence to a differing viewpoint added to the difficulty of class discussion. The same thing is true in industry. Both training and experience are considered important. Many religious groups seek unity on the basis of similarity of creedal statement in belief, uniformity of procedure in worship, and well-defined regulations in ethics and morals.

This type of program may avoid antagonisms in belief and conduct and it may make for speed in reaching decisions, but it is not creative and it tends to stunt growth. Industry needs men of long experience and who are reliable in proce-

dures; but industry needs also youth full of energy and daring, who do not know that there is anything that cannot be done. Together they are a great working combination.

One Christian leader has declared that Christianity is the only mother who has persistently slain her off-spring. He has also said that preaching against individual sins might make people angry, but seldom resulted in dismissal of the preacher. Not so, however, with social sins, Christian economics, racial equality, or "Sermon on the Mount" peace adventures. All these issues have their martyrs among the clergy. An accusation of "Communism" is the slogan used to bring many back in line. Often the most cruel treatment of our conscientious youth who took a stand against war was administered by church members. And when the first Negro came to Oakwood School a prominent older Friend, who deplored preaching that left out the Cross, said to me, "William, does thee have to have Negroes at Oakwood?"

To be creative, our differences must be purged of prejudice, they must be faced with honesty and love. People must be willing to sacrifice and suffer for their convictions. They must continue to bear testimony against gluttony, alcohol, tobacco and all various forms of selfishness. But Christians must see that the two greatest roadblocks to progress are the indulgers who are not sensitive to the voice of the Spirit, and the self-righteous condemners who are fond of punishment for other people.

—W. J. Reagan

William J. Reagan serves on the staff of the Friends Book and Supply House, Richmond, Ind. For thirty-two years he was principal of Oakwood School, Poughkeepsie, New York.

Why Capital Punishment Must Go

By — J. Stuart Innerst

Capital punishment is slowly being abolished. It has been repealed in forty countries and eight of our states. (Hawaii will make it nine.)

Moreover, it is going out of fashion where it is still on the statute books. Here in the United States, the average number of executions for the 1930's was 167, for the 1940's, 128, and for the first half of the 1950's, 82. Twenty of the 49 states had no executions during 1956-58.

One of the main arguments against the death penalty has

always been its severity. Among the early Hebrews there were over thirty offenses punishable by death. Numbers 15:32-36 records the story of a man who was stoned to death for gathering sticks on the Sabbath.

As revelation progressed and the Hebrews became more sensitive to moral values, they rejected the death penalty as too harsh for most offenses. Gradually it came to be in bad repute among the Jews for any crime. The Mishnah states that "the Sanhedrin were called murderers if

the death penalty was inflicted more than once in seven years, and certain rabbis affirmed that once in twenty years was far too frequent."

In England, likewise, capital punishment began to decline when the Christian conscience sensed that it was too severe for most of the 200 capital crimes in the penal code. Death might be imposed for stealing a rabbit or sheep, for pickpocketing, associating with gypsies for a month, robbery, arson and many other minor crimes.

Social Customs Die Hard

Besides, death was often inflicted in a cruel and torturous manner. Ray Calvert writes that in certain cases of felony the victim "was stripped naked, laid on the floor of his cell, fed on daily decreasing quantities of mouldy bread and stagnant water, and slowly pressed to death by increasing iron weights placed on his body."

Small children were executed. John Bell, a boy of thirteen, was hanged in 1831. Samuel Rogers, the English poet, (1763-1855) reported seeing "a carload of young girls, in dresses of various colors, on their way to be executed at Tyburn."

When society recognized that the death penalty was unnecessarily severe, the number of capital crimes was greatly reduced, torture was abolished, and small children were no longer executed. However, social customs deeply rooted in the history of the race die hard. Especially is this true when a custom like capital punishment seems to have Biblical sanction.

Consider how long slavery persisted. Throughout the Bible it is an accepted social institution. As recently as a hundred years ago it was still practiced by professing Christians. In 1852, a book entitled, "Bible Defense of Slavery" went into its fifth edition. Written by a clergyman, it devoted 469 pages to proving that slavery was the will of God.

Not According to Christ

Slavery was destined to go when Jesus came preaching the good news of man's supreme value in the sight of God. But because of man's "hardness of heart" long centuries were required before Jesus' teachings bore fruit in the rejection of slavery by Christians.

Capital punishment, like slavery, dies a slow death. But as the one has gone, so must the other. Neither is Christian. The death penalty violates the sanctity of human life no less than the homicide it aims to punish. God alone can give life; should man individually or corporately assume the right to take it?

Capital punishment is based upon the law of revenge, and therefore must be repudiated by Christians. There is no place in

the Christian code for retaliation. Jesus introduced a higher morality for his followers when he said repeatedly, "Ye have heard that it was said by them of old . . . But I say unto you."

Therefore, to cling to the legalism of Deuteronomy 19:21, "Life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot," is to deny both the letter and the spirit of the New Testament teaching. In fact, most of the early injunction just quoted is considered obsolete by civilized men. Who among us, for example, demands an "eye for an eye" or a "tooth for a tooth" because Deuteronomy teaches it? Why, then, "a life for a life?"

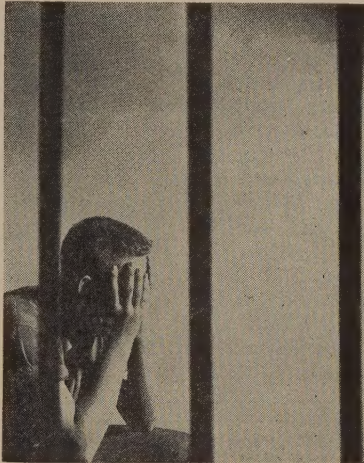


Photo by A. Devaney, Inc., N.Y.

Some contend that capital punishment constitutes nothing more than simple justice. If a person deprives another person of life, why should he not pay for it with his own? Careful thought shows that it is not quite as simple as that.

A Mockery of Justice

To take the life of a murderer doesn't restore the life he took. It doesn't correct the evil done, but adds to it another. The sanctity of life is violated twice instead of once. The state, by exacting life for life, doesn't therefore establish justice, but encourages disrespect for law by violating the law it professes to uphold. In the death chamber the law degrades itself by deliberately killing in cold blood, thereby making murderers of us all.

The law recognizes various de-

grees of murder, thus admitting, at the outset that the ends of justice are not served by the indiscriminate taking of life for life. And the growing hesitation to inflict the death penalty at all is evidence of society's increasing doubt about the justice of it. In 1957, there were 7000 homicides in the United States, but only 65 executions. The figures apparently reflect an uneasy conscience about the justice of capital punishment.

When one studies the accused whom we execute we find that the death penalty, far from promoting justice, results in gross injustice. Warden Lewis E. Lawes, formerly of Sing Sing Prison, who escorted 150 prisoners to the death chamber, says, "In one respect they were all alike. All were poor, and most of them friendless. The defendant of wealth and position never goes to the electric chair or the gallows." Statistics support Warden Lawes in showing that the death penalty discriminates heavily against the poor and ignorant, and against minority racial groups.

Society's Morally Sick

Our better understanding of psychology and sociology today compels us to admit that we all are part of the person we execute. His character was shaped in no small way by an environment which is what it is because of what you and I and others do or leave undone. As citizens, we share in the guilt of the man whom we send to his death in the name of the law. To make him the scapegoat of society's sins of omission and commission is hardly the way of Christian justice.

A study of men executed in California over a fifteen year period, 1938-1953, showed that almost 75 percent came from broken homes. They had a bad start in life over which they had no control. The majority were "emotionally unstable, psychoneurotic, or psychopathic." This is generally true of those whom we execute. They are emotionally and morally sick members of an emotionally and morally sick society in which they have become infected. Gradually society sees that to put them to death is as immoral a solution

(Continued on page 278)

North Carolina Friends Build Wide and Deep

North Carolina Yearly Meeting held its 262nd annual session at New Garden Meeting House on the beautiful campus of Guilford College, August 3-8. Attendance was good and a forward-looking note pervaded the sessions. After several years of concern and discussion North Carolina Friends have taken steps to establish two new Meetings. One of the Meetings is in Charlotte, our largest city, where there has been no Friends Meeting, and the other is in the process of being set up in Miami, Florida. The Miami Meeting is the result of pleas from Cuban Friends who have migrated to Miami. Earl Redding, who speaks Spanish, has been sent to help with the Miami Meeting, and Norman Morrison has gone to Charlotte to work with the group there.

This has been a year of building activities. Several of our Meetings have built fellowship halls, several have made improvements upon their present holdings, while others have built new educational units. Two new Meeting-houses are in the process of being built and two more are in the planning stage. Some time past the Yearly Meeting authorized the construction of a home for the aged. The Committee in charge of this work has received a donation of land from New Garden Meeting at Guilford College and has received some funds from interested Friends. The enthusiasm for building has been contagious and the committee has taken steps to bring this needed facility into reality in the not too distant future.

North Carolina Friends are particularly concerned over raising the qualifications for

entering the pastoral ministry. We see an increasing demand for a well-trained ministry and we want to do our part towards meeting this demand. We are equally concerned over the fact that too few of our young people are devoting themselves to full time Christian service and we wonder if this does not reflect a degree of neglect and indifference on the part of our local Meetings.

There have been many areas of activity and progress. The work of the Christian Education committee shows not only our concern for the religious education of our children and youth but also the dedication of many people to this task. We are indeed happy that Buford Fry has been employed as Assistant Executive Secretary to work especially in the realm of Christian Education and Young Friends activities. Our Yearly Meeting camp at Quaker Lake has been a valuable means of promoting youth work across the Yearly Meeting.

Once again North Carolina Friends reaffirmed the historic Friends peace testimony. We look forward to implementing this testimony and the other testimonies of the Society of Friends.

Visiting Friends, Stuart Innerst of Pasadena, California; Herbert Hadley, administrative secretary, Friends World Committee for Consultation; Dr. Clark Ellis, President, national organization of Quaker Men; and Herbert and Beatrice Kimball, superintendent and teacher, Friends Bible Institute, Kenya, Africa, added to our understanding and inspiration.

—E. Daryl Kent

CAPITAL PUNISHMENT (Cont.)

of the problem as to kill the person who contracts cancer or leprosy.

This is not to ignore the element of personal responsibility of the wrongdoer. It is rather to affirm the responsibility of the Christian community to practice what it preaches, namely, that character can be changed, that no man should be considered hopeless or worthless, that no matter how depraved a man may be, he should be given every opportunity to respond to intelligent love and patient care.

The public must be protected, to be sure, from the person who is criminally inclined as it is from the person who is the carrier of some physical malady. This calls for segregation and sympathetic, scientific treatment. Our treatment, however, of the morally sick criminal lags far behind our care for the physically sick patient.

Our courts and prisons are pri-

marily dominated by the concept of **punitive** justice. In a Christian society the aim must be **redemptive** justice. This requires **that our penal laws and institutions undergo a radical change.** Their purpose must be to understand and cure the offender and help him become a law-abiding, useful citizen.

Fortunately, a beginning has been made in various states of the Union. In Utrecht, Holland, Dr. Pieter Bann, medical doctor, psychiatrist and jurist, is doing an outstanding piece of pioneering work in rehabilitating the worst of offenders. His institution resembles a clinic in appearance and operation, the "prison" of the future.

The abolishment of the death penalty is thus bound up with the larger problem of penal reform. Hand in hand with it must go a vigorous program of crime prevention. Home, school, church, and other character-building agencies must unite in

stressing moral and religious values in the training of children. The "unreached" boys and girls of our communities must be reached. The daily diet of violence offered by the movies, radio, television, comic books and the press must be supplanted by wholesome forms of recreation. Every effort must be made to abolish the war system which nurtures the spirit of violence and lawlessness.

Capital punishment is destined to go if we take seriously the Christian concept of man, and work earnestly for his transformation.

The writer, a frequent contributor to The American Friend, is minister of the Pasadena, Calif., Friends Meeting, and active on the Five Years Meeting Board on Peace and Social Concerns. He is author of the new Friendly Persuasion pamphlet "Is Capital Punishment the Answer?" available from the Peace Board, 101 Quaker Hill Drive, Richmond, Ind. 2¢ ea.

Searching Deep Within

Moses Bailey leading us to think about God, 100 new high schools needed for Africans with a passion for learning, an internationally-oriented New York Friends college, refreshing spirit and words within the Friends vocal ministry—these were some of the concerns discussed at the 264th session of New York Yearly Meeting which concluded July 31st at Silver Bay, New York. Out of a total attendance of about 660 Friends and their friends, there were 265 children through high school age who went each morning to Junior Yearly Meeting.

"Man is little less than God," Moses Bailey challenged us, according to the ancient Hebrew. He recommended the Revised Standard Version of the Bible as being closer to the Hebrew. He urged us to add to the old metaphors about God such as: rock, army, oasis, mother bird, fire in men's bones. Try "the Lord is like an electronic computer." (I have the responsibility to do my little part just right.) Try "the Lord is my stenographer." (If I give what is inadequate, it will show up.)

The causes Friends brought forth were many. The Peace and Service Committee secured the endorsement of the Yearly Meeting on (1) a letter expressing sympathy with Friends who were maintaining vigil against development of germ warfare at Fort Detrick, (2) a similar letter to Friends whose consciences have led them to acts of civil disobedience at the Missile Base at Omaha, Nebraska, and (3) a letter to the President and other leading officials calling for further exchange with Russia.

A committee on Inter-Faith Relations was established, although the Yearly Meeting was not united to the point of recommending that Friends General Conference make application to join the National Council of Churches.

While the adults were pondering, the Junior Yearly Meeting went on hikes, a boat-ride, cook-outs, held business sessions, made Indian articles and created friendships. The children de-

cided to contribute to four projects: a children's library in Kenya, fruit trees for Italy, rehabilitation work in Cuba, and articles for children of migrant workers. The vigorous high school group recommended for adult action that a Christian college be established in Africa and that an exchange fellowship with an African student be worked out.

By classes the children were taken to fish off the dock. They watched the baby barn swallows in all the rafters, and the chipmunks working a vanilla cookie into their underground burrow. It was common at night to see bath-robed little boys threading through the thick petunia beds looking for worms.

Many adults managed to go swimming despite the frequent business and committee meetings. The Religious Education Committee reported the establishment of a sub-committee on Christian Home Life, that there are many new High Q groups for high school age and that Olaf Hanson will hold teacher training sessions at fifteen New York meetings this fall.

The Prison Committee has been very active in visitation and in working for the abolition of capital punishment in four states. A committee was authorized to continue to develop possible plans for a New York Friends college. One specific proposal suggests a faculty and student body from around the world, to be related to UN work, and to be guided by Friends peace testimonies.

Landrum Bolling, president of Earlham College, urged further support for the 30,000 Negro Quakers in Africa who can now be educated only through the fourth grade, on the average. The good Quaker tribal chiefs wish their people to be educated and trained vocationally by people who have respect for the local code of values. Landrum Bolling also urged and received support for a new religious institute at Earlham College to train Friends' leadership generally within the meetings.

There was a particularly moving appeal on behalf of the Indi-

an Committee. Their table of attractive hand-sewn articles and Red Wing's Indian bead work sold well.

From the Friends School for Refugees at Ramallah, Jordan, closely-embroidered articles were sold by Ruth Repogle. Suzanne Paschkis' delicately-tinted, hand woven pillow covers and aprons were on sale for the benefit of the American Friends Service Committee.

The Work for Youth Committee presented a well received report. Through training seminars in cooperation with the William Alanson White Institute, they have begun a program to help teachers in the lower grades to spot and cope with troubled children for the benefit of the whole class.

Friends Records going back 300 years are especially preserved. There is now an active gerontology committee with suggestions for what meetings can do to preserve good mental health in those over forty.

In its efforts to write a new Discipline, the Yearly Meeting will continue the use of the tentative Part II: "Practice and Procedure" for another year while further studies are made toward editorial and other revisions. Sections on marriage, and on funeral and memorial services have been added. A new committee is studying the preparation of Part I: "Faith and Beliefs."

Clarence Pickett urged the Meeting not to lose faith that there are forces greater than the 10 megaton bomb. He suggested that Americans are not very good listeners, that we should try listening to the Russians, and that this does not mean overlooking wickedness where it exists. He and other speakers urged us to search deep within us to seek an affinity with God so that, like George Fox, we can live constantly in the guidance of the Inner Light. Our resulting conduct should seem like that from a new religion. It should kindle a similar, though buried, spiritual faith in those we think of as enemies.

—Doris Webster

"I bless the Lord who gives me counsel."

"... Not Many Groups Like It In Africa"

By Emory and Myrta Ross

From the book AFRICA DISTURBED, by Emory and Myrta Ross, we reprint, with permission of Friendship Press, a portion which gives a vivid picture of their visit to the Friends Africa Mission in Kenya. The Rosses are authorities on Africa and journalists, and their book is one of the major study books for this year's mission emphasis on Africa.

"We went as visitors to the all day quarterly session of the board of the Yearly Meeting of Kenya. This board, in its growth, its make-up, and its responsibilities is one of the best examples in Africa that we know of Spirit, timing, sharing and acting. In it we saw how possible it is to meet the naturally growing desire of Africans for self-government in the church.

"The board has full responsibility for the Friends meetings in Kenya. It is made up of African representatives elected by the various meetings. It appoints its own officers and committees, administers its own funds given by the meetings, makes and carries out its own disciplinary decisions. It employs a full-time executive.

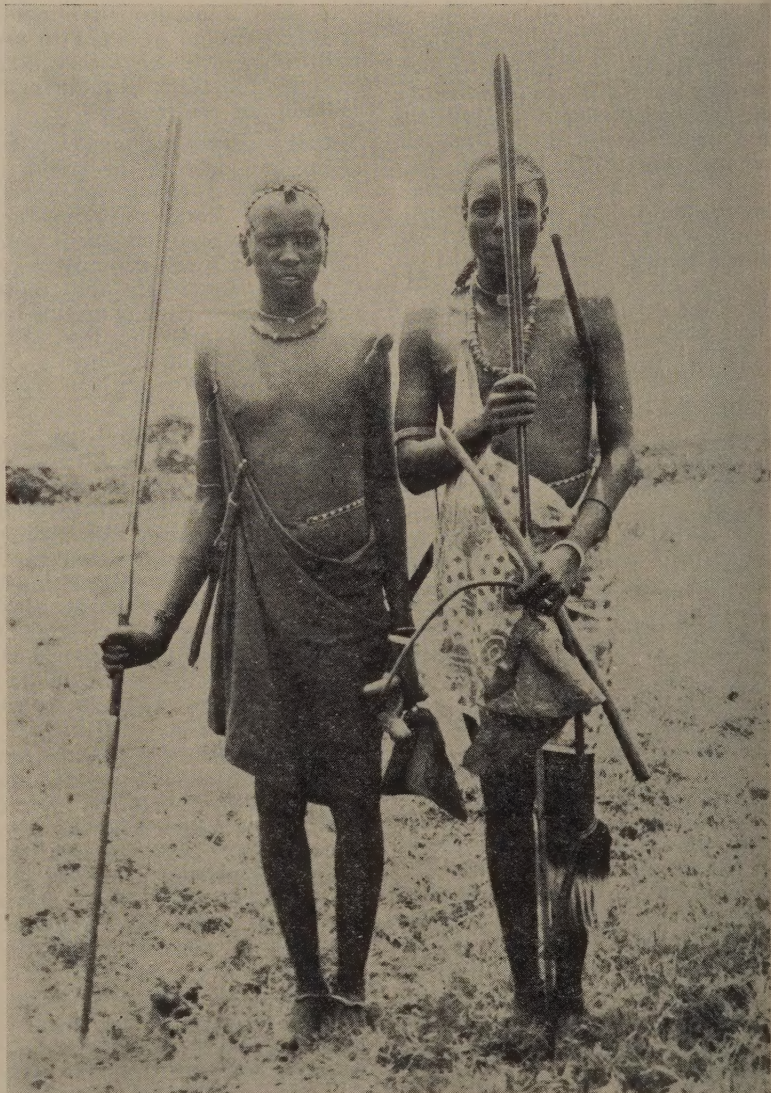
"The Friends Mission in Kenya began in 1902. Today the church is well established, with about 28,000 members, and carries full responsibility for its own work. To North American readers who are related to churches that have been self-governing for generations, this Kenya group may seem nothing special. But there are not many groups like it in Africa. The sooner others appear and the self-governing pattern becomes normal, the deeper will Christianity penetrate African life.

"This growth should not mean the withdrawal of missionaries; they will be needed for counseling, education, medical work, interpretation, and other specialties, perhaps for years to come. It does mean cooperative undertakings alongside Africans as friends, co-workers, colleagues.

"With Fred Reeve of the Friends Africa Mission, we drove forty miles from the station at Kaimosi to Shamberere. We found a large, mud-walled and floored, thatch-roofed, wooden-shuttered church. On backless wooden benches 120 elected delegates, four American liaison missionaries, and the two of us

sat down for the all day session. Three men were seated in front of the group: Jotham Standa, presiding clerk; Thomas G. Lüng'aho, treasurer; and Fred Kamidi, recording clerk. They were flanked by a woman and a man, honored senior elders.

"It was a typical Quaker gathering. No one rose to speak until his or her raised hand had been recognized by the presiding clerk by a word or a motion. Even at moments of great urgency when strong opposite views were held, not a person stood up, not a sound was uttered until the chair's recognition came. A score of hands



These two young warriors of the Masai tribe in Kenya Colony were present at the setting up of the first monthly meeting of Friends in Masailand, less than three years ago.

would be simultaneously and soundlessly agitating the air, the presiding officer would look back and forth over the scene, there would be a barely perceptible nod, all hands would drop, one person would rise to speak quietly, never unduly long.

"Another significant aspect of the gathering was this: not one of the four missionaries present, including the chief executive of the mission, spoke except to reply briefly and factually two or three times to questions from the presiding clerk or member of the board.

"When noon came, recess was announced and all stood for a stretch. Immediately a group of comely women, members of the local church, appeared with thick slices of buttered bread and steaming hot tea for the refreshment of all.

"We couldn't understand the discussions at the gathering because of language. But the spirit of the meeting was unmistakable. And the diversity of its make-up gave strength: a judge, a senior tribal chief, an inspector of schools, teachers, ministers, farmers, businessmen, lay women as well as laymen. Many of the delegates had document filled brief cases and were busy taking notes. The first missionary the Yearly Meeting had sent out was present, an African who had volunteered to go in Christian love among the more primitive Masai people. Friends had feared for his life, but he had gone and lived and continues to serve far off among the Masai.

"Whispered interpretation kept us informed of what was happening. But we needed no translation of the oft-used words "miniti" (minute) and kamiti (committee.)

"For us it was a remarkable day. Perhaps the Quaker ancestry running in our family had something to do with it. But the basic reason was that here was a good example of the African church in creative action on its own."

BOOKS ARE BRIDGES, revised, 1957, contains guidance for children's reading during the entire year. Human relations is the organizing theme of this bibliography of 500 books which highlight ways of understanding and good will. Price 25 cents. American Friends Service Committee.

Friends and the WORLD REFUGEE YEAR

World Refugee Year, a "human" counterpart of the recently concluded International Geophysical Year, began July 1, 1959. Proclaimed by resolution of the United Nations General Assembly, World Refugee Year is now receiving wide support. Fifty nations are actively participating in this united effort to alleviate many of the world's pressing refugee problems. Among the millions of refugees in all parts of the world, five groups needing immediate help have been designated: refugees in Europe (including special hardship cases), Algerians in Morocco and Tunisia, Chinese in Hong Kong, White Russians on mainland China, and Arabs scattered through five Middle Eastern countries.

The American Friends Service Committee, as its special contribution, is starting new programs for two of these groups, Algerian refugees in Tunisia and Morocco and Chinese in Hong Kong. It is also continuing its loan program and counseling service for refugees in Austria. Northwest Africa and Hong Kong are new locations for an AFSC program, but the AFSC has had a background of kindred experience. It worked with Chinese from 1940 to 1951 and has helped Arabs in Gaza, Israel, and Jordan since 1948.

In Hong Kong the AFSC will establish a community services program to provide vocational training for young Chinese refugees. Although this tiny area is crowded with almost a million refugees, many of whom are unemployed, there is still a need for workers with special skills. Tentative plans call for training young refugees to be carpenters, plumbers, electricians, and mechanics. In addition, the AFSC plans to establish demonstration child-care centers for children of working mothers.

It is estimated that there will be a quarter of a million Algerian refugees in Morocco and Tunisia by the end of the year. The AFSC sent material aids to Morocco this spring and will continue to send gifts-in-aid, including cod liver oil, drugs, clothing, textiles, and treadle sewing machines. A Committee represent-

ative will be in North Africa by August to supervise distribution and to plan for the development of relief services in camps. The program will include milk feeding stations, possibly later on medical and child-care services, and assistance to some of the many thousands of orphans and unaccompanied children in Tunisia and Morocco.

Besides these two new programs and the work in Austria, the Committee is continuing its distribution of food, clothing, blankets, and sewing materials to refugees in France and Germany, and has recently sent funds to help Tibetan refugees in India.

—Richard Ferree Smith

SHALL NUCLEAR WEAPONS TESTS BE RESUMED?

The United States suspended all nuclear weapons tests for a year beginning last October 31. It hoped to facilitate negotiations at Geneva on an agreement to end such tests. Great Britain and the Soviet Union likewise suspended tests during the negotiations, which began October 31, although the Soviet Union reportedly held two "small" tests November 1 and 3.

Considerable progress has been made at Geneva on a test ban treaty, but some difficult problems of inspection remain. With the year's suspension drawing to a close, the Pentagon, the Atomic Energy Commission and some members of Congress have opened a drive to resume tests. It seems likely this drive will be successful unless a real ground-swell of public opinion develops for a continuation of the test suspension while negotiations are in progress. The final decision rests in President Eisenhower's hands.

F.C.N.L. Action

If Friends are really concerned, they will address letters to Pres. Dwight D. Eisenhower, the White House, Washington 26, D. C., urging continuation of the test suspension. Your state Senators and Congressmen should be sent copies of such a letter. Extension of the test ban until December 31 allows for further negotiation.

All men are by nature equal.

—Plato

Literature in Review

Preaching, the Art of Communication, by Leslie Tizzard, Oxford University Press, \$2.25.

What does a dying pastor say to his brethern in the ministry? What can such a bearer of the Good News say to those who remain to preach the gospel? The answer to these questions is found in Leslie Tizzard's "Preaching, the Art of Communication."

Leslie Tizzard was the beloved pastor of the Congregationalist Church of Carrs Lane, Birmingham, England. It was suggested that he deliver a well known series of lectures here in America on preaching. Before the invitation could be made official, it became apparent to Mr. Tizzard that he could not live to fulfill the assignment. It was then that he began to put the material in order for the lectures he knew he could never deliver. The result is this book.

The message is especially for young ministers though it can be helpful to pastors of all ages and to any Friend who speaks in meeting for worship. Preaching is essentially communication be-

tween the man in the pulpit and the man in the pew. This intercourse establishes a higher communication between man and God. Any preaching that fails to do this is not worthy of the name.

—Xen Harvey

The Ministry Of Healing, by John Ellis Large; Morehouse-Gorham; \$3.00.

The author of this book is dealing with a subject that has been encumbered by many misconceptions. He, himself, has his feet on the ground. He believes that the main difficulty with the church is that it thinks of spiritual healing only in terms of physical healing, when it ought to be thought of in terms of the whole personality—body, mind and spirit.

He talks of charismatic healing, wherein the curative power seems to reside within the person doing the healing. The more common kind of healing is known as the sacramental, which is medicated through a dedicated group.

I believe this book to be very valuable to those who wish to recover the art of healing in the church.

—David Castle

Africa Disturbed, Ross, Friendship Press, N.Y. Cloth \$3.50; paper \$1.95.

The arresting factor in this book is that in it Africans speak for themselves about disturbing elements in the life of their continent — the dangerous speed with which culture patterns change; the break-up of tribal life; problems of land, the explosive forces of national and racial consciousness; and the struggle of old and new ideologies.

Through interviews with Africans, animated accounts of mission work in widely distributed parts of Africa, and a wealth of sketches and photographs, the authors give a moving impression of the power of Christian witness in the midst of the disruptive forces in African life today. Included is a delightful account of the authors' visit with Dr. Albert Schweitzer in his mission at Lambarene. Of particular interest is their evaluation of the development of self-government among Friends in East Africa Yearly Meeting. There is an up-to-date, colored map of Africa.

—Mildred E. White

TO THE WATERLILY

In the blind mud there lay a dream, and you,
O splendid waterlily, were that dream:
Rooted in darkness, now you bloom in light—
Proving earth's beauty, steadfast and supreme.

—Grace Shilling White

MEMORY OF AUGUST

I like to sit in the quiet here
On the edge of the brilliant August sun
Where the coolness of the grove of trees
Feels good when a long day's work is done.

I admire the corn's abundant growth
As it stands above me in the field;
Then I breathe a prayer of thankfulness
In advance to God for bounteous yield.

Corn, work, rest, and quiet
Make up a perfect August bouquet,
And gratitude for the golden crop
Completes the beauty of the day.

—Harold A. Schultz

SONG OF LIFE

Be silent, heart:
Wait for the morn;
Pray for the healing
From life's scorn.

Be quick to bring
To a weary mind
Vision of life
Grown true, grown kind.

Remember most
Flower's hue, bird's wing,
Forgetting never
How to sing.

And when one day
The end draws near,
Say bold farewell
To doubt and fear.

—May Mansoor

GIVING AND RECEIVING

I gave the best away—
Kept second best:
That which I kept, I lost;
That which I gave, possessed.
—Avery D. Weage



Architects' drawing of Friendsview Manor, near the George Fox College campus, Newberg, Oregon.

Friendsview Manor in Oregon

A one-and-one-half million dollar retirement home known as "Friendsview Manor" is being built this year under the sponsorship of Oregon Yearly Meeting of Friends Board of Service near George Fox College campus at Newberg, Oregon, as announced by the 16-member Friendsview Manor corporation board.

Charles A. Beals of Oregon Yearly Meeting, who has served as former president of Friends Bible College, Haviland, Kansas, and former superintendent of Iowa Yearly Meeting, has resigned his present pastorate of the Newberg Friends Church and assumed full-time responsibility as Executive Director this September 1 of the 5-story, modern structure designed by Quaker architect Donald Lindgren of Vancouver, Washington.

Developed as a "new idea" in retirement residences, it will have 126 living units for retired couples or single persons over 65, offering a program of activities including religious and cultural interests, crafts, and hobbies, all in a congenial Christian atmosphere. Nursing care will also be available when needed. It will open in 1960 with a staff of more than 20 including nurses, cooks, and maintenance persons. Residents will be free to come and go as they wish and to invite overnight guests for

meals. Charles Beals explains that "Friendsview Manor is not to be an old people's home in the usual sense, but could properly be called a club for senior citizens who desire to remain active citizens".

It will be open for Friends of all Yearly Meetings, as well as non-Friends meeting approval of the board. "Quakers have many concerns and Friendsview Manor is an expression of appreciation for senior citizens," explains Charles Beals pointing out the purposes for developing the inexpensive retirement program. The 113 persons who have registered for residency are from all walks of life. The waiting list is growing rapidly.

An explicit illustrated brochure which explains the general plan of operation and financial arrangements required will be sent free of charge to interested Friends. Write: Friendsview Manor, 215 S. College, Newberg, Oregon.

One Love—Conflicting Faiths is the title of a new motion picture on the problems of interfaith marriage. 27 min. length, rental in black and white, \$5; color, \$8. Leader's Guide accompanying. Address: Television, Radio and Film Commission, The Methodist Church, 1525 McGavock St., Nashville, Tenn.

To The Editor . . .

In those matters of gravest import, such as life and death, there appears to be no relation between the desires of the people and the actions of the State.

The gruesome promise of "annihilating the enemy" has not convinced the people that they want nuclear war; still the costly preparations for that holocaust mount. Now the military are loosing trial balloons about starting bomb tests again if no ban agreement can be reached with the USSR.

"Write your Congressman" is a grim jest in the matrix of power in which we are enmeshed. In such a situation, the sensible course seems to be direct, personal action. I have written the President that if bomb tests are resumed, or if announcement is made of plans for testing by the U.S., I shall come to Washington and attempt to see him personally. I believe I can find appropriate ways to express my feelings to the President, if it becomes necessary. To make it clear that I was not making a threat to the person of the President, I stated that any action taken by me would be non-violent.

If others find themselves in "non-violent revolt" against the death march, they might also wish to write the Head of State in their country, advising him **now** that they will want to see him if bomb tests are resumed. No organized activity is suggested; each person would find his own way to make it clear that the monstrous plans for exterminating life and desolating the earth are intolerable.

Marion Bromley
Cincinnati, Ohio

"The log-jam of public ignorance and indifference on the subject of population growth and family planning is beginning to break up and cannot long persist. The population explosion is here and now. This year the net increase in population is 11,000 every two hours, and the total annual increase will reach fifty million for the first time in history, an increase equivalent to the total population of the United Kingdom or of Italy." —Richard M. Fagley

Friendly Life - - - Far and Near

ESTABLISHMENT OF Nine Partners, Quarterly Meeting of the Religious Society of Friends was held on Sunday, August 9, at Cornwall, N. Y. This combines the former Cornwall - Nine Partners Quarterly Meeting with the Nine-Partners Half-Yearly Meeting.

Meeting for worship was held at 11 a.m., with a picnic lunch and business meeting following in the afternoon. Many young people and children, as well as adults were present; and Friends expressed genuine satisfaction over this uniting.

* * *

GUY AND VERSA HARVEY, who have been ministers among the New Sharon, Iowa, Friends, have assumed the pastorate of the Middle River Meeting at Carlisle, Iowa, upon the retirement of William F. Pribbenow. Lowell Rasmussen, minister at Sturgeon Bay, Wisconsin, is the new pastor at the Muscatine, Iowa Friends Church.

* * *

ADDRESSED TO GOVERNORS Nelson Rockefeller, Robert B. Meyer, Abraham Ribicoff and Joseph B. Johnson as well as the legislative leaders of New York, New Jersey, Connecticut and Vermont, Friends of New York Yearly Meeting in session at Silver Bay, New York during late July reaffirmed their deep and abiding faith in the immeasurable value of every human life and the infinite possibilities of spiritual reclamation.

"The taking of human life is incompatible with the teachings of Jesus and the New Testament. . . . We cannot rest satisfied when what is wrong for a single person is practiced by the law of the land. In these days of moral turpitude in which the sacredness of human life is held in low esteem, we again appeal to those responsible for legislative action to do away with the death penalty.

"... The function of penal procedures should never be by vengeance and other cruel methods of retaliation, but on a safe and humane system based on the constructive principles of repentance and regeneration of life."

* * *

THE REVISED HANDBOOK for Elders, 1959, is available. Planned by five Yearly Meetings, it may be

secured from superintendents of Indiana, Iowa, Wilmington and Western Yearly Meetings; or from Friends Book & Supply House, 101 Quaker Hill Dr., Richmond, Ind., 20¢.

* * *

THE QUIVERING ARROW Friends Camp, which involves young people from the four Oklahoma Indian centers under the Associated Executive Committee of Friends on Indian Affairs, met July 13-19 at the Kickapoo Friends Center. Thirty-three campers came from all the centers, the largest group being from Council House, near Wyandotte, Okla.

Chapel worship each morning was followed by two class periods, some of them dealing with use of the Bible, Christian Heroes, Quaker Beliefs, and the Sermon on the Mount. Interest groups were concerned with music, nature study, dramatics and writing a newspaper. Handicrafts included silverwork, woodwork, beadwork and making of handbags and well planters. Evenings combined times of recreation with vespers and council fires.

Staff members included Laurence and Lucille Pickard, Mary Perisho, Helen and Sylvan Mardock, Armin Saeger, Lois Dillner, Maxine Hilliard, J. R. and Frances Holding and John W. Murdock.

* * *

DR. FRANCIS C. ANSCOMBE'S "I Have Called You Friends" has been recently revised by Robert H. Frazier. It was written by this well-known lecturer and teacher, member of the North Carolina Bar Association, recorded Friends minister and teacher emeritus. A native Briton, Francis Anscombe holds degrees from Earlham College, the University of North Carolina and Hamilton College of Law.

This book "is an attempt to tell the story of the Quakers in North Carolina, who in spite of many peculiarities produced citizens of the highest order, and who present a unique interpretation of the mission and message of Jesus Christ." Cloth, illustrated, the book is available from the Christopher Publishing House, Boston 20, Mass., \$5.00.

* * *

"A SENSE OF DESTINY" is the name of the pageant written by

Esther Jones and Naomi Pyle to celebrate the sesquicentennial of Whitewater Monthly Meeting, Richmond, Ind., next October 3 and 4. Beginning at 2 p.m. Saturday with open house and historical exhibits, the celebration will continue with the pageant at 8 p.m. Norval Webb, former minister, will bring the message at the 10:30 worship on Sunday. Following a basket dinner at noon, at 2 p.m. there will be "Reminiscences and a Forward Look."

Any Friends knowing of letters, pictures, books, news clippings, clothing or utility articles of historic interest to this meeting are invited to send them to Cecil Swisher, % First Friends Meeting, East Main and Sixteenth Sts., Richmond, Ind.

Friends of First Friends everywhere are invited to join in this joyous occasion.

* * *

AN EXPERIMENT in student self-instruction will begin this fall at Earlham College, Richmond, Ind. Pioneering in the development of new teaching methods and equipment, Earlham will join with Harvard, Hamilton College, Oberlin, Indiana University and Columbia, who are now similarly experimenting.

The program will involve experiments in the expanded use of tape recorders, slide and film projectors and the development of new instructional devices. At the core of these studies will be applied the principles first developed by Dr. B. F. Skinner of Harvard University in what he calls "teaching machines." The devices may be a simple sheet of paper or a complicated electronic machine, but the principle behind all is the same. Leading questions are asked by the device and answered by the student. Each question takes a student a step farther in the field he is studying, and must be answered correctly before the student can progress to the next.

At Earlham where it is a three year project it will be financed in part by a \$140,000 grant from the Department of Health, Education and Welfare under article 7 of the National Defense Education Act. According to tentative plans, the first year will be devoted to review of objectives and procedures in specific courses and construction of

some of the devices to be used. During the second year it is hoped to provide a "Self-Instruction Center" on the campus. In the last year programs will be revised, evaluated and new areas of study investigated. This fall, Spanish, freshman English, genetics, Russian and statistics courses will be the first to utilize self-instruction principles.

Earlham's project will seek to incorporate self-instruction into college instruction as a whole, and may result in revision of many aspects of educational philosophy and classroom procedure.

* * *

"ON JULY 28, in an unexpected move, freshman Congressmen led by Rep. William H. Meyer, (a Vermont Friend) sparked a last-ditch fight to block the 'nuclear arms giveaway' by which the U.S. will make nuclear weapons available to five of its allies. The move was made after the executive agreements on which this program is based took effect. Meyer proposed an amendment to the foreign aid bill, seconded by Rep. Byron L. Johnson, which would have withheld funds from what Rep. Edith Green called 'share-the-doom' program. The amendment was defeated in a floor vote of 137 to 61. Last year, in a roll call vote authorizing these agreements, the opposition was snowed under, 345 to 12."

Fellowship Peace Information

* * *

THE PEACE COMMITTEE of the Minneapolis Meeting cooperated with the Fellowship of Reconciliation and the Twin City churches last August 6th in a Day of Prayer and Repentance, on the 14th anniversary of the bombing of Hiroshima. Worship was held at the Friends Meeting House in the evening, when excerpts were read from a letter written by the Mayor of Hiroshima: "We only ask that enough people know what happened here and how it happened and why it happened, and that they work hard to see that it never happens anywhere again." Added Minneapolis Friends: "That is our prayer, and that is our task."

TELEVISION ON SUNDAY, SEPT. 13

The National Broadcasting Company has been taking pictures and interviewing students at the summer course in the New Literacy and Writing Center at Kitwe, Northern Rhodesia, which is financed largely by the World Council of Churches. Benjamin Ngaira of East Africa Yearly Meeting of Friends, Kenya Colony, was enrolled in this summer course, along with students from all countries of Africa south of the Sahara. The Writing Center will be featured in a TV program to be shown Sunday, September 13, 1959, between 8:00 and 9:00 p.m., E.S.T., over the NBC network.

Hesper, Iowa—Winneshiek Quarterly Meeting held at Hesper, Ia., July 24 and 25, was well attended. We welcomed our Yearly Meeting superintendent Orval Cox, and his wife, and representatives from Valton and Sturgeon Bay, Wisconsin, as well as many others. The blessing of the Lord was upon us.

Several of our young people had attended camp at Quaker Heights and received spiritual help. Norma Henderson and Winnifred Eastman remain at Valton, Wisc. as pastors this year; and Richard Hartman will remain as pastor for Hesper, Iowa Friends for the coming year.

—Minnie Street Bielski

* * *

Ackworth, Ia.—Ackworth Quarterly Meeting convened at Middle River on August 8 and 9. Irma Morris, pastor at Ackworth, spoke on Saturday morning on "Simple Faith." Yearly reports were given and the nominating report accepted for the coming year. Planning was done for the Quarterly Meeting Religious Education workshop in September. On Sunday morning the Middle River choir sang "At the Place of Prayer," and Esther Figgins, pastor at Motor Friends Church at Milo, Iowa, spoke on "The Moving of the Spirit," using John 16:3 and 2 Peter 1:21.

William Pribbenow, retiring minister at Middle River, addressed the youth group in the evening.

—Anna Vore

BIRTHS

Horner—To Emerson and Barbara Hierholtzer Horner, of Amboy, Ind., on July 29, in Marion, Ind., a son, Bruce Lee.

* * *

Swingle—To Mark and Barbara Burk Swingle, members of the Amboy, Ind. Meeting, on July 22, in Peru, Ind., a son, Bryan Jay.

* * *

Vincent—To Wendell H. and Janet Ann Larrison Vincent, members of the Amboy Meeting, on July 29, at Peru, Ind., a daughter, Elizabeth Ann.

* * *

Walker—To the William Harold Walkers of Clintondale, N.Y., on August 3, a son, Robert Paul.

MARRIAGES

Byers-Oaks—Phoebe M. Oaks of Woodland, Mich., and Ralph E. Byers of the Anderson, Ind., Friends Meeting, on July 20, in South Woodland Church of the Brethren, Rev. Martin Krieger, minister.

* * *

Richardson-Torell—Sharon Torell and Marvin Richardson on August 1, in the University of Nebraska Presbyterian chapel. They will live in Lincoln, Nebraska.

DEATHS

Cook—Genevieve Lyon Cook, beloved member of the Poplar Ridge, N. Y. Meeting on March 19, age 91. A life-long Friend, her parents and grandparents were among the early Friends of the Scipio Monthly Meeting area. When in her young womanhood, she married the late Charles H. Cook and became a member at Poplar Ridge. Their home became a haven of hospitality for "visiting" Friends of every variety. She was a beautiful person possessing a gay, sunny disposition, a keen mind and a gentle, sparkling sense of humor. Many were the anecdotes she could tell of Friends and of Quarterly and Yearly Meetings. To know her was to love her. Surviving is one son, Lyman Cook of Poplar Ridge, two grandsons and nine great-grandchildren. Another son, Everett Cook, died in 1954.

* * *

Elliott—Evelyn White Elliott, at a nursing home in Connersville, Ind., age 85. The widow of Edward E. Elliott, she was a graduate of Earlham College in 1894. She had worked at the Friends Central Offices a number of years ago. Burial was in Knightstown, Ind.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone AT-lantic 435-11.

Bell, California—(southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-73073 or LU-28183.

Berkeley, California—Friends Memorial Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:15 p.m. Allen Bowman, minister, phone Res. THornwall 8-6411; Office THornwall 3-7531.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Glen and Mildred Rinard, Pastors. Phone PArkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer Vail, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Stuart Innerst, Pastor. Phone Sy-63372.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:30; Evening, 7:30; Mid-week Wednesday, 7:00. Matilda L. Haworth, Interim pastor.

Ventura, California—Friends Church, 414 Valmore: Bible School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m.; Charles Cox, Minister, Miller 3-4489.

STUDENTS — MEN

coming to

BOSTON OR CAMBRIDGE

Beacon Hill Friends House can accept four more men for residence for the coming year.

Enjoy Quaker surroundings, spacious common rooms and reasonable room and board.

For details write:

Resident Director
6 Chesnut Street
Boston 8, Massachusetts

Whittier, California — East Whittier Friends Church, 19111 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C. E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:45 a.m.; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda—4842 Main St.: S. S., 9:30; Worship, 11:00 a.m. and 7:00 p.m.; Prayer Meetings Wed., 7:00 p.m. Pastor, Paul Shugart. Phone LAkeview 8-7047.

CANADA

Montreal, Quebec—Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorchester Street West.

Toronto, Ontario—60 Lowther Ave. (North from cor. Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado—First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado—Friends Meeting (Five Years Meeting): Meeting for Worship and Study, 10 a.m. Sunday. Katherine Honold, Clerk, 4720 West 35th Ave. Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach—Meeting 3 p.m., 1st and 3rd Sundays. 145 First Ave. Inf. Sara Belle George, C.L. 2-2333.

Gainesville, Florida — 116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida — Meeting for Worship at 10:00 a.m. in Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Ga.—Meeting for Worship and First-day School at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk; Phone DR 3-5357.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 8-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Ill. — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. Woodland 8-2040.

INDIANA

Anderson, Indiana—First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—First Day Meetings for study and worship, Indiana School of Religion Building, Union and Seventh Streets. Keogh Rash, Clerk, 801 South Mitchell, Edison 6-5209.

Carthage—Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m. Robert A. Shockney, Minister.

Carmel—Friends Church, Corner of Third St. and Rangeline Road: Meetings for Worship, 8:30 and 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 7:30 p.m.; Midweek Meetings, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone Victor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Herbert Goldhor, H. A. 5-2621; after 6:00 p.m. G. R. 6-7776. All Friends welcome.

Fort Wayne, Indiana — Unprogrammed meeting for worship. First days, 9:30 a.m. Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372. All Friends welcome.

Indianapolis—Irrington Friends Meeting, 23 S. Ritter Avenue. Church School at 10:00 a.m.; Meeting for worship at 10:45 a.m. John Kirk, Minister. For information call ME 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Meeting for Worship on the basis of silence, 9:00 a.m.; Church School, 10:00 a.m.; Programmed Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone CHard 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister.

Knightsdown, Indiana — Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana — Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana — Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooreville, Indiana — Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones ATlas 2-5674 (home), ATlas 8-5680 (church).

New Salem, Greentown—R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield — Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Church School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister. David Henley, Minister of Education.

Richmond—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St.,

The American Friend Local Meeting Directory is open to all Friends Meetings. The cost is low, just 10c per line per issue. Meetings wishing to be included in the Directory may send desired copy to The American Friend, 101 Quaker Hill Drive, Richmond, Ind.

2 miles north of U.S. 40 on state rd. 3 S. S., 9:30; Worship, 10:30. Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa — First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 2621.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 80th St., South Entrance. Phone CRestwood 7-2758.

Oskaloosa, Ia.—College Avenue Meeting, North C Street and College Ave. Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 No. C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch — Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. (Summer Schedule, Bible School, 9:00 a.m., Morning Worship, 10:00 a.m.) and 7:00 p.m.; Junior Hi-C.E., 5:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-8378.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.
Sandy Spring—Friends Meeting, 13 miles north of Washington D.C.

MASSACHUSETTS

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass. — Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2023W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station. Meeting for worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: S. S., 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 a.m. First-day in Highland Park YWCA. Woodward at Winoma. Phone TE 4-9133 evenings.

Kalamazoo—Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan—Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 4th Street and York Avenue South: Church school, 10:00 a.m.; Meeting for Worship, 1:00 a.m. Harold N. Tollefson, Minister, 421 Abbott Ave. So. Phones WA 6-9676 (res.), WA 6-6169 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

NEW JERSEY

Montclair — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 62-42.

Gasport—Friends Meeting: 10:00, Sunday school; 11:00, Morning Worship.

New York City — First-day meetings for worship:

1 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
187-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th Floor

Telephone GRamercy 3-8018 (Mon.-Fri.)
about First-day schools, monthly meetings, suppers, etc.

Riverhead, Long Island, New York—East-river Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk, Edwin Prellwitz, Peconic 6-155.

Scarsdale, New York—United Meeting for worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Upham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

Pawling, New York — Oblong Meeting House, Quaker Hill. Meeting for Worship, 1:00 a.m., First days through August 30.

West Branch, N. Y.—West Branch Friends Meeting, Route 26, north of Rome. Worship service at 11 a.m., followed by Sunday School and adult discussion group. Ellison A. Houser, clerk. Phone Boonville 543M.

NORTH CAROLINA

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 1:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N.C.—New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00; Daryl Kent, Clerk; D. Alden Pitts, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00 F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main St. Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Midweek Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., phone EA 1-2619.

Columbus, Ohio—Westgate Friends Meeting, (formerly Highland Avenue) 3750 West Sullivant Ave. Turn south on Georgesville Road off Rt. 40 about 2 miles west of the city limits. Go south about one mile, turn right at first road, and proceed east about one mile. Meetings held on north side of Sullivant Ave. Leonard Wines, Pastor. All Friends welcome.

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Toledo, Ohio—Unprogrammed meeting for worship, First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, O.—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:30 p.m.; Evening Worship, 7:30 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

PENNSYLVANIA

Lancaster, Penn. — Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania — Meeting for Worship 10:30 a.m., 1853 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn. — Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House, 2462 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 999-447.

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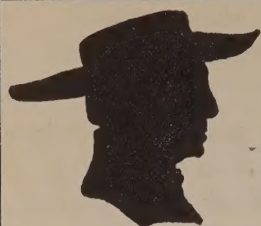
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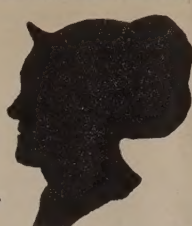
The American Friend BUSINESS DIRECTORY offers an opportunity for Quaker business men to list at nominal cost the business which they own, manage, or with which they are associated. Persons interested in being included in the Business Directory may write The American Friend, 101 Quaker Hill Drive, Richmond, Ind., for details.



American

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True Stories of Quaker
Life, Concern and Humor



The Good Neighbor List

It has been said that a good Quaker should be able to shake the ground for ten miles around. The Peace and Service Committee of the Rockland, New York, Friends Meeting feels that it has sent a slight tremor throughout the county with a project called the "Good Neighbor List."

Discrimination in housing is basic to many other problems afflicting communities. It can be attacked from many angles, but for a small group without detailed information and with limited resources of time and money, the Good Neighbor List provides an excellent method. It simply consists of organizing a list of people who are willing to say publicly that they welcome neighbors of any race or religion.

We decided that work toward integrated housing would be our main effort for at least a year, and we chose to organize the Good Neighbor List because we felt that even a small list would be of some value, whereas poorly attended meetings add up only to discouragement.

We related our Statement to the Brotherhood Festival which takes place in February in our county, and published the statement with names of those who signed it in a local paper at the end of Brotherhood Week. In order to pay for this advertisement everyone who signed the statement sent us at least 25c.

We started our campaign four months before the ad was to be published, with a news release and about 200 letters enclosing a petition and a return envelope. Last January we sent out news releases telling of progress made, as well as a follow-up letter to those who had neglected to answer the first.

When we started our project we thought we might get only 100 names, but such was the enthusiasm in our community that

the full-page ad contained 538 names, and petitions continued to come in until we had more than 600.

What is the value of such a project? Most important, it is a marvelous educational technique. It provides the concerned individual with a natural opening for discussion with friends and neighbors. It was literally the basis for hundreds of conversations about discrimination in the county last winter. People who would never have attended a meeting on the problem thought about it because they were approached personally.

Secondly, it is a basis for further work. It becomes a fine mailing list for later projects; arranged geographically it shows us where pockets of good will are located; it provides an impressive document to help builders, bankers, and realtors understand that at least some of their potential customers would welcome an integrated neighborhood.

—Ruth Best
Pomona, New York

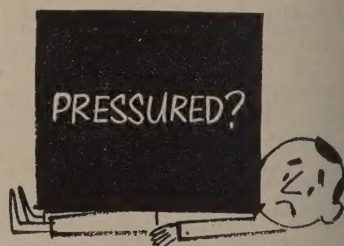
"Worldly Wisdom"

In a recent issue of *"The New Yorker,"* the Paris correspondent of that magazine devoted several columns to the French Quakers, and included in her notes a paragraph on one of the European projects of the American Friends Service Committee—projects little known even to American Friends.

From the article by Genet, 1959, *The New Yorker Magazine, Inc.*

"Least known publicly among Quaker activities in Europe are the three summer conferences in Clarens, Switzerland — two, of ten days each, for international non-Quaker diplomats, and a week-long one for non-Quaker parliamentarians — which have been held over the past seven years, sponsored by the American Friends Service Committee.

The invitations have been given to functioning government men of forty-eight countries, among whom, according to French deputies who have attended, there have fortunately repeatedly been men from Czechoslovakia, Yugoslavia, and the Soviet republics. The conferences' aim is to furnish a philosophical climate in which men in political or governmental circles can talk over foreign policy and world affairs off the record, can hear and give private views in an atmosphere conducive to objective thinking and to the establishment of reasonable and natural human relations, for once. This climate could be especially valuable to young diplomats or deputies, who might thus learn at firsthand to consider world ideas different from their own. Some of the hundred or more guests invited each summer may reasonably be expected to become ambassadors or Foreign Secretaries someday, somewhere. They may function officially in a dangerous international crisis or be sitting at a conference on which everyone's peace depends and where they may be wiser for having had the Clarens experience. For a sect famed as unworldly, the people who set up the Clarens conferences would seem remarkable for their worldly wisdom."



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